A SERMON PREACHED AT THE FUNERALL OF Mr. LUCAS LUCIE, MERCHANT,

October 23. 1663.

By *Nathanael Waker*, Rector of S. *Catharin-Coleman* Church in *LONDON*.

Τὸ γὰρ βέλτιον σπέρμ' ἐφημέρεια φέρνει,
Καὶ πιστὸν ἢ δὲν μᾶλλον ἢ καπνὸς σκιά.
Æschylus, apud Stobæum.

—— Κακῶν ἀπ' ἔδεν, ἀλλὰ μυρίαι
Βροτοῖσι κῆρες, καὶ νεπίφρασοι δύαι,
Καὶ πήματ' ἐσίν ——————
Simonides apud Stobæum, in Tract. de Brevit. Vitæ.

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XUM

To my Honoured Friend

Mr. *Jacob Lucie.*

Sir,

THis Sermon (part of the laſt Chriſtian Office perform'd for your Brother) I intended ſhould have been buried in the ſame Grave with him: But the Kindneſs of ſome, and the unjuſt Cenſures of others have reviv'd it; and ſince it is brought to light, it devolvs to you by right of Executorſhip, and expects (if not for its own, at leaſt for His ſake) to meet with a courteous reception. I am very ſenſible there may be ſome who will entertain it with as courſe uſage as in all likelihood they would the Author, if they had him wholly at their diſpoſal, and rail upon it meerly for bearing my Name; and that like Flies will make ſores, if upon the narroweſt reſearch they can find none, that ſo they may have nouriſhment wherewith to feed their Corrupt humors. But I am not much concern'd to provide an Inſtrument to beat them off, being not hugely ſolicitous for my Reputation, (*) eſpecially when it ſtands

(*) Nec in eâre, quid aliis videatur mihi puto curandum. Mea mihi conſcientia pluris eſt quàm omnium ſermo. Cic. ad Atticum. l. 12. Ep. 27. Τὸ σωφρὸς μι καθαρὸν ἔχω, ἢ πάντες μὲ διαβαλλήτωσαν. S. Chryſoſt. Orat. 2. in Annam. Μηδένα λόγον ποιώμεθα τὸ παρὰ τῶν ἀνθρώπων ἔπαινον, μηδὲ ἕνεκα τούτων ἐυφημίας ὁτιοῦν πάντες δήπου ζητῶμεν, ἀλλὰ ἢ δι' ἐκεῖνον μόνον ἢ ἐτάζοντα καρδίας ἢ νεφρὰς, ἢ τὰ τῆς ἀρετῆς ἔργα μετίωμεν, ἢ τ κηρίαν φέρωμεν. Idem in cap. 6. Gen. — Homil. 23.

in competition with my Duty. I know that Applause is as Contingent as the smiles of an Infant, and that there is much infection in popular breath (which made good (a) Hilarion afraid to trust himself long in any place where he had been commended) and that a strong Gust of it will quite overturn a man, if he be not very well ballasted, and that more inconveniences generally ensue from a Great than from an Evil Fame (which renders a lavish Panegyrick a thing more to be dreaded than a scurrilous Libel) Whereas he that slanders me, makes me watchful, and bids me to stand upon my Guard; and singular benefits may be reaped from Obloquies, if we take care to improve them to the highest advantage. We may gather Grapes of these Thorns, and Figs of these Thistles, and convert the Venom of a Viperous Tongue, into Triacle and Antidote. And therefore S. Austin *blam'd the Heathens, that amongst all their Shrines they did not erect one to their Enemies, in acknowledgment of that obligingness and peculiar favour. Let such deal with me at what rate they please, I am firmly resolv'd by the Grace of God, that their contumelious behaviours shall extract nothing worse from me than hearty Prayers, and earnest endeavours for their Amendment. We have Beasts to combate with in* London, *as well as* S. Paul *had at* (b) Ephesus, *fierce and savage creatures disguised in the shape of Men, persons of unreasonable Principles and an exceeding refractary carriage, who wink conceitedly against the Light, and study to defeat all the Arts and Methods both of Softness and Discipline, and will by no means be prevail'd upon to be Happy.* (c) *Enclose these Snakes gently, and they will creep out;*

(a) Οὐδ' ἐν ταύτῃ μεῖνον ἦν αὐτῷ διατρίβειν ἐφ' οἷς ἐπῃνέθη. Sozom. lib. 5. cap. 9.

(b) 1 Cor. 15. 32.

(c) Serpens, si laxes, erepit; si stringas, erumpit. Proverb.

grasp

grasp them hard, and they will leap out of your hand, and then hiss at you, and perchance sting you too, and no course that can be used will hold them long. (d) *The Holy* Jesus *hath deputed an order of men successively to Court and beseech perverse sinners that they will vouchsafe to be reconcil'd, first to true Piety and Uniform Obedience, and then to God; And 'tis their portion to be revil'd by every rude Mechanick, as if they were the very Scum and* (e) *Off-scouring of the Earth, fit for nothing but to be thrown to the Dunghil: But we ought not to repine or murmur at this, for* (f) the Disciple is not above his Master, nor the servant better than his Lord, *and if our Blessed Saviour,* the Master of the House, *the great* (g) Bishop of Souls, *was call'd* Beelzebub, *we* of the Houshold *may well endure to be Nick-nam'd* Baal's Priests: *Nor must we defraud them of any thing but their Brutish Nature, or make other returns than such as He did, of sincere Pity, and dayly Litanies for their Reformation. But,* Sir, *I believe I have less cause to complain than many of my more deserving Brethren, for I must confess I have received great civilities from your self, and from several others committed to my Inspection. And though I have been strangely misrepresented of late by some who envy me the pleasure of obliging them, and persecuted because I dare not be perjur'd; yet I am sure I love the Souls of my dear People (and God who searches the Heart knows I write Truth) with a tenderer Affection than I do my own Health or Life. 'Tis true, I strive to disabuse them all I can, and to deliver them from their destructive Errors; and this, I presume, is an evident demonstration of my Care and Fidelity. Would I play the Mountebank*

(d) 2 Cor. 5. 20.

(e) 1 Cor. 4. 13.

(f) דיו לעבד להיות כרבו Aben Ezra in Hos. 1. 2. St. Mat. 10. 24, 25.

(g) 1 S. Pet. 2. 25.

tebank, and Villanously pick their pockets to cheat their Souls, (*a Trade that has been too much driven in this City*) *and sooth them up in their pleasing and comfortable mistakes, and tell them that they are the Children of God, whilst they continue in a state of Disobedience, 'tis probable I might gain more of their custome and Approbation. But I Bless God I perfectly abhorr such Legerdemane tricks: And if it be not my Happiness to convert many to Righteousness, I humbly hope my endeavour to do it, will preserve me from being a Cast-away my self. However, I shall not cease to Pray with the* (h) *Church,* that we may All so pass the waves of this troublesom World, as finally to arrive at the Land of Eternal Rest. *And now,* Sir, *I have no more at present, but to beg that you will please to accept of this, as a real Testimony of the grateful Resentment of the many Obligations past upon*

(*h*) In the First Collect in the office of publick Baptism.

Your most Affectionate Friend and Servant

Nathanael Waker.

White-Hall,
December 12.
1663.

JOB XIV. 1.

Man that is born of a woman, hath but a ſhort time to live, and is full of trouble.

WHen the Almighty was pleaſed to make emanations out of his Infinite and Eternal Being, he reſerved the production of Man to the very laſt, as the Complement and Epitome of all his creatures, in whom the various excellencies which lay ſcattered up and down in the ſeveral parts of the world were briefly ſumm'd up and concentred. He gave him an Underſtanding nature, and imprinted upon him his own Image, and made him a Tranſcript of his Divinity: He deſigned him for Honourable imployments, and for the participa-

tion of Cæleſtial glories, and the fruition of his moſt Bleſſed ſelf, and indued him with abilities proportionable to perform thoſe ſervices, and obtain that end; and in the mean while placed him in Paradiſe, a Type and Landskip of Heaven; from whence, after a certain tract of time, he ſhould have been tranſlated to that higher Region, and have been fixed a Star in the Firmament of Glory, there to declare his Makers praiſe, and to drink in light and bliſs, and live for ever. But alas! (a) *Man being* in ſuch great *honour*, did not long continue ſo, but baſely degenerated, and became *like the beaſts that periſh*. By the violation of that Symbolical eaſy (b) command, which was preſcribed on purpoſe to make trial of his obedience, he moſt wretchedly unmade himſelf; and no ſooner had he taſted of the forbidden tree, but his teeth were inſtantly ſet on edge, and he was render'd obnoxious to afflictions and ſorrows, to maladies and diſtempers, to mortality and to death; inſomuch that now his condition here below ſeems to be nothing elſe but a Conjugation of evils, a perfect Scheme of folly, and a Chain of diſaſters: The creatures, which were deſtined

(a) Pſalm 49. 12,20.

(b) Gen. 2. 16, 17.

to

to his use and comfort, are turned Rebells and Executioners, and the earth that freely brought forth fruit, both for his nourishment and delight, is (*c*) overgrown with weeds and briars, and become the proper region of woe and misery, and almost every thing he possesses has a weapon and a sting to wound and vex him. And although the lofty Encomiums which the Antients have in a plentiful manner heaped upon him (as *Trismegistus* calls him *a great miracle*, and the *Ægyptian Priests*, *a creature worthy to be adored*; Pythagoras, *the measure of all other things, and* Theophrastus, *an unimitable exemplar*; Synesius, *the Horizon of spiritual and corporeal Beings, and* Cicero, *a creature most like to God*; Pliny, *the Map of the whole World, and the most exquisite Masterpiece and pride of Nature*; I say, though these large characters) may in some sense be allowed for true, I mean in respect of his (*d*) Upper soul, and those divine faculties wherewith that is still ennobled; yet cannot he be

(*c*) Gen. 3. 17, 18, 19.

(*d*) נשמת חיים *S. Marc. appellat.* τὴν διάνοιαν, cap 12.30. & σύνεσιν, v.33. *S. Paulus*, τὸν ἔσω ἄνθρωπον, *Ep. ad Roman.* cap.7. 22. & τὸν νῦν, v.25. & τὸ πνεῦμα, 1 Thessal. 5.23. *Philo*, τὸ ἄρρεν. *Græci Patres passim*, τὸ ἡγεμονικὸν, καὶ νοερὸν, & νῦν. *Pariter, Plotinus, Nemesius*, (*de Nat. Hominis* cap. 1.) & *Apollinarius Episcopus Laodiceæ; Irenæus, Spiritum*, l.5.c.9. *Etiam Orig.* l.1. *Sup. Ep. ad Rom. Socrates*, ἡνίοχον, καὶ τὸ παιδαγωγὸν ῥυθμίζοντα καὶ μερίζοντα τὰς ἀλόγους ἐν ἡμῖν ὀρέξεις, καὶ πρὸς τὸ ὠφέλιμον ἀπάδοντα αὐτάς. *Julian*, κρειττότατον ψυχῆς εἶδος, καὶ ὡς ἄρα αὐτὸν δαίμονα ἐκόσμουν δεδόντα, οἰκεῖνται ἐπ' ἄκρῳ τῷ σώματι, πρὸς ᾧ τὴν ἐν ὑρανῷ συγγένειαν ἀπὸ γῆς ἡμᾶς αἴροντα. *Orat.* 2. *Simplicius*, τὸ ἐν ἡμῖν Θεῖον. *In Epict.* p.70.

raiſed ſo high in one ſcale, but we find him decline as low in the other; and if we caſt an eye upon his (e) Inferior ſoul, that Beaſt within him, and his body, that crazy (f) *houſe of clay*, and conſider how he is abuſed with ſpecious (g) errors, and over-reached by ſubtil temptations; inſlaved by unruly paſſions, and diſtracted with amazing fears; weigh'd down by preſſing difficulties, and worn away with hard labours; perplexed with unprofitable cares, and torn in pieces with acute pains; in a word, if we look upon him in that notion in which he is repreſented now before us, as *born of a woman*, that is, in his temporal earthly ſtate, we cannot chooſe but acknowledge that they have drawn him every whit as much to the life, who emblematize him by a *weak leaf*, and a *fading flower*; an *empty Bubble*, and a *phantaſtick vapour*; a *flitting ſhadow*, and a *ball of fortune*; and that when we have adjuſted all his accounts, the total ſum at the foot will amount to no more than a few broken figures, and a long row of Ciphers, which ſignifie nothing to his advantage, but only ſerve to augment the number of his woes; and that he is a creature compounded of folly and ſorrow, an abſolute

(e) נפש חיים S. *Paul*, τὴν ψυχὴν. Gr. Patres τὰ πάθη, & ἐπιθυμίαν. *Iren.* *carnem*. Orig. *corpus, ſeu carnem*. Philo, τὸ ἄλογον. *Max. Tyrius*, τὸ ἄλογον. *Stoici*, ἄλογα πάθη & ἀλογίαν. *Socrat.* τὸν ἵππον. *Plotinus*, τὸ θηλυ. *Simplicius*, τὸν παῖδα τὸν ἐν ἡμῖν. p. 70. & p. 296. θεοπέζιον ψυχῆς μέρος.

(f) Job 4. 19.

(g) Ἀμφὶ δ' ἀνθρώπων φρεσὶν ἀμπλακίαι ἀναείθμητοι κεκέανται. Pindar Ol. Od. 7.

absolute draught of vanity and vexation: for his life is exceeding short, but not sweet; empty of time and true enjoyments, but swel'd big with real misfortunes and discontents: *He is of few dayes*, and those *full of trouble*.

The Text, you may easily perceive, is a very diminutive, and yet a very complete character of Man's Sublunarie condition, describing him, both in regard of his Original, and his Frame; and this latter, both in respect of its Quantity, and its Quality, its Continuance and its Temper. Would you know his Pedigree and Descent, the Rock out of which he is hewn, and the Fountain from whence he is deriv'd? You are told in the first words, that *He is born of a woman*. Would you be informed concerning the space of his duration? Here his Nativity is calculated, and although the certain number of his dayes be not precisely defin'd, (*b*) (nor is it indeed curiously to be searched out, such an anticipation, either of happiness or misery, not being at all conducible to the great ends of his creation, and consequently not to be desir'd) yet, in general (and he is (*i*) alarm'd so much the more to stand upon his guard, since he is not

(h) — *Nec Babylonios Tentâris numeros, ut melius quicquid erit pati, (seu plures hyemes seu tribuit Jupiter ultimam) — sapias.* Hor. Lib. 1. Od. 11.

(i) S. Math. 24. 22. S. Mark 13. 33, 35.

not able to gueſs the hour) he is aſſured they are but *few*. And would you know what kind of metall he is made of, and what the nature of his Frame and Complexion is? You are given to underſtand (what 'tis impoſſible any ſhould be ignorant of) that his life is a meaſure of ſorrows heaped up, and running over. And both theſe, to wit, as well his vanity as vexation, are ſtrongly implyed in, and ſeem to flow from his (*k*) Original: *Becauſe he is born of a woman, he hath but a ſhort time to live, and is full of trouble.*

(k) *Naſcentes morimur finiſq; ab origine pendet.*, Manil.

I begin with that which is the beginning of man, his Birth and Extraction, *He is born of a woman.* And here perhaps it may deſerve our inquiry, why the Male-parent and his being begotten by him, is not rather mentioned.

Of this I ſhall render a brief account in three particulars. Firſt, Becauſe the Formation of man is from the prolifick vertue of the Woman; 'Tis in her that he is *wonderfully made*, and (*l*) *curiouſly embroider'd. Pſalm* 139. 14, 15. *Adam* who at firſt ſtyled his wife (*m*) *woman, becauſe ſhe was taken out of man*, afterwards called her by another name, *Eve, becauſe ſhe was the Mother of all living. Gen.* 3. 20. Hence, (*n*) *Plutarch* re-

(*l*) רקמתי
(*m*) Gen. 2. 23.
(*n*) Νόμιμον τοῖς Ξανθίοις μὴ πρόσθεν ἀλλ' ἀπὸ μητρῶν κεκλῆσθαι. *Lib. de virtutibus mulier. cap.* 9.

relates amongſt the *Xanthiens* it was eſtabliſhed by a law that all affairs ſhould be tranſacted in the Womans name, and that the Genealogy ſhould be reckoned by a ſcale of the mothers, who contribute chiefly to the riſe and continuance of the Family.

Secondly, This leads us to the ſpring-head of mans tranſgreſſion. Sin entred firſt into the woman, and by her it was conveighed to the man. *The woman whom thou gaveſt to be with me*, ſaid *Adam* to *God*, *ſhe gave me of the tree, and I did eat*. *Gen.* 3. 12. And the *Apoſtle* ſeems to ſpeak ſeverely to this purpoſe, 1 *Tim.* 2. 14. *Adam was not deceived, but the woman being deceived was in the tranſgreſſion*; that is, firſt, though yet all circumſtances duly conſidered, it will appear that the man (having the ſtronger underſtanding, and the firmer will) was the greater ſinner of the two. However this muſt needs prompt every one of us to joyn in the humble confeſſion of the holy *Pſalmiſt*, *Pſa.* 51 5. *I was ſhapen in Iniquity, and in ſin did my mother conceive me.* For (as *Job* rationally concludes *v.* 4.) *Who can bring a clean thing out of an unclean?* And *Eliphaz*, *chap.* 15. 14. *What is man that he ſhould be clean? and he which is born of a*

woman,

woman, that he ſhould be righteous? And *Bildad* to the ſame ſenſe, *chap.* 25, 4. *How can he be clean that is born of a woman?*

Thirdly, It puts us in mind of the brittleneſs of our Conſtitution. S. *Peter* calls the woman *the weaker veſſel*, 1 *Ep.* 3. 7. And when *S. Paul* would expreſs the infirmity of our Saviour to the full, he chooſes to do it by this, as a proper and moſt emphatick phraſe, that *God ſent forth his Son made of a woman*, *Galat.* 4. 4. The (o) *Poets* to advance the reputation of their Goddeſs *Minerva*, feigned that ſhe was born of *Jupiters* brain, that is, of a Father alone, without the aſſiſtance of a Mother. And when the ſpirits of men decline to ſoftneſs and cowardiſe, they are ſaid to degenerate into (p) Women. *Iſ.* 3. 12. *As for my people, ſaith the Lord, women rule over them*: meaning the puſillannimous governours of *Judah*; and *Jerem.* 51. 30. *The mighty men of Babylon have forborn to fight, they became as women*; weak and faint-hearted: and *Nahum* 3. 13. *Behold thy people within thee are women.*

(o) Διὸς δυσάμης κυδίστη γενέσθαι. Homer. *Hanc de patre ferunt ſine matris fœdere natam.* Martian. Hymn. in Pallad.

(p) Ἀχαιΐδες ἔχ ἔτ' Ἀχαιοί. Homer. *O verè Phrygiæ, neq; enim Phryges,* Virgil.

I ſpeak not this out of a light humour, to reproach in the leaſt the Female ſex (for as the woman was inſtrumental to throw us down, ſo ſhe made amends by being no leſs in-

ſtrumental to lift us up; as there was one *we* that ruined mankind, ſo there was a *cond Eve* as well as *Adam*, a *Bleſſed Vir-in*, who by being Θεοτόκος *the Mother of God* (as the *Greek Fathers* frequently ſtyle her) and by bringing him into the world that was no other than (q) *Salvation* it ſelf, in a more ſublime and happy ſenſe became *the Mother of all living*: But I ſpeak it, that we may take occaſion from hence to abate our proud and arrogant thoughts by the contemplation of our frailty, that we may reflect upon our ſelves, and ſeriouſly conſider (what we cannot chooſe but know, though we are all too ready to forget it) that we are (r) Men, that is to ſay, poor mortal creatures; which alone is enough to awaken, and keep us humble. *Adam was formed of the duſt of the ground, Gen.* 2. 7. and was reſolved into the ſame (s) duſt. And *our very foundation is in the duſt, Job* 4. 19. And then 'tis no wonder if the whole Fabrick be no better than (t) *duſt and aſhes*, and that we ſhall crumble to duſt again; for (u) All things muſt neceſſarily be diſſolv'd into the ſame principles whereof they were compoſed. *When man goes to his long home, then the duſt ſhall return to the earth,*

(q) S. Luke 1. 69. 2. 30.

(r) Ἔστι τοίνυν ἂν τις σεαυτὸν ὡς ἄνθρωπος καταμάθοι. Iſocrat. ad Demon.

(s) Gen. 3. 19.

(t) G. 18. 27. Pſ. 103. 14.

Σῶμα γὰρ ἐκ γαίης ἔχομεν, καὶ πάντες ὑπ' ἀνὴρ Λυδοὶ κόνις ἐσμὲν ἀλὴρ δ' ἀνὰ πνεῦμα δέδηλαι. Phocy lid.

(u) Ἐξ ὧν πάντα γίγνεται, εἰς τοῦτο διαλύεται. Ariſt. Eth. lib. 10. cap. 3.

as it was, and the ſpirit ſhall return to God who gave it. Eccleſ. 12. 7. And therefore the (w) *Stoick* did not argue amiſs, when to prove the fickleneſs of humane things, he uſed this for his *Medium*, that they were made. And notwithſtanding that ſome are formed of (x) purer and more pliant clay, yet ſtill their extraction is but vile. Ther's no reaſon why Beauty ſhould puff up any, for at beſt it is but a pretty gloſs, and a pleaſing varniſh; (y) which, if it be not ſullied by the rudeneſs of a diſeaſe, nor yet buried in the wrinkles of old age, muſt, when death comes, be exchanged for rottenneſs and a gaſtly viſage; and a fair Face is not half ſo durable as a Picture, which is only the reſemblance and ſhadow of it; and the brighteſt Lady when ſhe ſparkles moſt, is but well complexion'd mould. And there is as little cauſe why men ſhould boaſt of their high Titles, and their long Pedigree; for we were all Kings in *Noah*, and we were all Rebels in

(w) Ὅταν τῦ γύϊτον & ἄλλο παιδάριον καταξῆ τὸ ποτήριον, ἀρέσκει μοι λέγειν, ὅτι σὺ γινομένων ὄφις. Τέκνον ἄλλο τέθνηκεν, ἢ γυνή; ὀδοὶς ὄφις ὃς οὐκ ἂν ἔπιοι, ὅτι ἀνθρώπινον. *Epict. Enchir. c. 21.*

(x) *E meliore luto finxit præcordia Titan.* Ovid. Metamorph.

(y) *Heu fulgor teneris qui radiat genis Momento rapitur, nulláque non dies Formoſi ſpolium corporis abſtulit. Res eſt forma fugax, quis ſapiens bono Confidat fragili?* —— Sen. in Hippol. *Florem decoris ſinguli carpunt dies.* Id. in Octav.

in *Adam*. (z) Nobility is well describ'd by S. *Gregory Nazianzen* to be *the preserving that Image which God hath imprinted upon the Soul, unsullied, and the resembling Him, who is the Archetype of all goodness.* And agreable to this is that excellent saying of the (a) Jewish Doctors, *That no man is truly noble but he who is a faithful observer of the Divine Law.* 'Tis confessed that Honour, when it is attended with solid goodness, and set in a generous brave mind, puts on the Splendor of a (b) Star, and is a glorious Ornament to him that wears it: But it is no credit for a man to be εὐγενὴς well descended, unless he be γενναῖος well-manner'd too. A debauched person of Honour, is an expression which includes in it a manifest Contradiction, for Vice embases and taints the blood; and he who has nothing to shew for his Gentility but a list of his Ancestors Heroick deeds, and of his own Pompous Titles, is no better than his Grand-fathers Tomb (and that at the Highest is but

(z) Εὐγένεια δὲ ἢ τῆ εἰκόνι τήρησις, ἢ πρὸς τὸ Ἀρχέτυπον ἐξομοίωσις, ἣν ἐφυλάξεταί λόγος καὶ ἀρετή. Orat. 11. Εὐγένειαν δὲ λέγω οὐκ ἣν οἱ πολλοὶ νομίζουσιν, ἀπαγε· ἀλλ' ἣν εὐσέβεια χαρακτηρίζει καὶ βίος, καὶ ἢ πρὸς τὸ πρῶτον ἀγαθὸν ἀνοδός. Id. Orat. 23. *Nescit Religio nostra personas accipere, nec conditiones hominum, sed animos inspicit singulorum; servum & nobilem de moribus pronunciat. Sola apud Deum libertas est non servire peccatis: summa apud Deum est Nobilitas clarum esse virtutibus.* S. Hieron. ad Celantiam, Ep. 14.

(a) אין חורין אלא מי שעוסק בתורה Pirke Avoth. cap. 6.

(b) Ἀστὴρ αἰζηλος, ἀνὴρ δὲ ἀγαθὸν ἀρετᾷ δεῖ φέγγος. Pindar. Ol. Od. 2.

Cosen-German to Dust and Worms) nay, by his favour, I will venture to say, perhaps he is not altogether so good, for that, it may be, is the Repository of precious Ashes, of a Body that shall be glorified; whereas, *He that is in Honour and understands not, is like the Beasts that perish.* Ps. 49. 20: And (as S. (c) *Chrysostom* rightly notes) 'tis a more disgraceful thing to be like a Beast, than really to be one. And the most (d) Illustrious persons have Corruption for their Mother, and must die, and be laid low in the humble grave, and there be wrapt in obscurity and cold Dishonour. Neither let the sturdiest Champion glory in his strength, but remember that he was brought out of the womb of weakness, and that (e) he is big of his own Consumption, and every day ripening his own Death; as Timber breeds the Worms which devour it, and Garments give life to the Moths that fret them. St. (f) *Gregory* propounds three questions, each of which seems its own answer; [*How can he be strong who is born of Infirmity? How can any thing but flesh proceed from flesh? What but a short-liv'd miserable creature can be the issue of such a Parent?*] But if not, I am sure the Remainder of the Text will

(c) Τοῦτο δὲ ὄτιν ἀλόγων χείρονα γένεσθαι ὅμοιον τοῖς ἀλόγοις. Hom. in Ascens. Domini.

(d) *Pallida mors æquo pulsat pede pauperum tabernas Regumq; turres.* —Hor. lib. 1. Od. 4.

(e) Job. 13. 28.

(f) *Quid in se habebit fortitudinis, qui natus est in infirmitate? Quid aliud ex carne, quàm caro provenire potest? Quid ex miserâ matre aliud quàm misera creatura?* Mor. lib. 2. cap. 6.

abundantly satisfie them. And so I pass to the *Second* part, the Frame of Man, which is to be discoursed of,

First, In respect of its Quantity and Duration; He *hath but a short time to live.* He is *short* or *empty of Days*, so the (*g*) Hebrew sounds: as, on the contrary, *Abraham*, *who died in a good old age*, is said to have been *full of years. Gen.* 25. 8. (*g*) קצר ימים.

Our life is a (*h*) posting from one grave to another; for what's the Womb but a living sepulchre? And what's the Grave but a dead womb? *Job* joyns them both together, *chap.* 1. 2. *Naked came I out of my Mothers womb, and naked shall I return thither.* Name but any thing that is short and trifling and it will serve for a proper Emblem: 'Tis a (*i*) *Bubble* that presently sinks into flatness; 'tis a *mushrom*, and a *gourd*; a (*k*) *vapour*, and a (*l*) *Shadow*; nay in (*m*) *Pindars* phrase, but *the dream of a Shadow*, and in (*n*) *Æschylus's*, *but the shadow of Smoak*; 'tis a (*o*) *Span*, no more than a *Hand breadth*, and a (*p*) *Flower* that decayes even whiles 'tis budding. Our time is parallel'd with

(*h*) Wisd. 9.

(*i*) Πομφόλαξ ὁ ἄνθρωπος. Gr. Prov.

(*k*) St. James 4. 14.

(*l*) 1 Chron. 29. 15. Ps. 102. 11. 144. 4. Wisd. 2. 5. 5. 9. Ἄνθρωπος ὅτι πνεῦμα καὶ σκία μόνον. Sophocles.

(*m*) Πάμεγοι, τί δὲ τις; τί δ' οὔτις; σκιᾶς ὄναρ ἄνθρωπος. Pyth. Od. 8. (*n*) Καπνοῦ σκιά. Apud Stobæum. (*o*) Ps. 39. 5. (*p*) v. 2. Ps. 90. 5, 6. 103. 15, 16. Is. 40. 6. 1 S. Pet. 1. 24. Οἵη περ φύλλων γενεὴ τοιήδε καὶ ἀνδρῶν. Symonid. apud Stob. Tract. de vitæ brevit. *Mirabar celerem fugitivâ ætate rapinam. Et dum nascuntur consenuisse rosas.* Virg.

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the dayes of an (q) *hireling*, which is but three years; with (r) *Months*, nay, with a ſhorter ſpace, with *Days*; with (s) *a watch in the night*, no more than (t) four hours; with a *ſingle Minute*, nay, with (u) *Nothing*. 'Tis ſaid to paſs more haſtily than *a weavers ſhuttle*, or an (w) *arrow* ſhot out of a bow; and to glide away like the ſwifteſt *Ship*, or the quickeſt (x) *Stream*; and to fly like an hungry *Eagle* to her prey.

(q) Job. 7. 1. Iſ. 16. 14.
(r) v. 5.
(s) Pſ. 90. 4.
(t) שלש משמרות היו הלילה Rabbi Eliezer Talmud. Tract. Beracoth.
— παρώχηκαν δὲ πλέον νυξὶ μιᾷ δύο μοιρέων, τρίτην δ' ἔπι μοῖραν λέλειπται. Homer Il. K. Τειρύλακτον ἐπὶ τὸν παλαιὸν βέλεται εἶναι ἡ νύκτα. Euſtath.
(u) Pſ. 39. 5. (w) Wiſd. 5. 10, 11, 12. (x) *Quam fluvio quodam decurrit genus humanum.* S. Aug. de Trin. lib. 4. cap. 16.

Some are buried in the ſame womb that gave them being, and become *untimely fruit which never ſees the Sun*; or elſe expire with the firſt breath, and *fade away* more ſuddenly than *the graſs*. They are cropt in the early bud, and have no other buſineſs in the world, but to be Born, that they may be capable to Die: no ſooner are they brought to light but they put on darkneſs, and like little Bubbles thruſt their heads above water, and immediately retreat into the boſom of their mother. Others perhaps abide the ſhock of a puff of wind, and live till Seven years of folly and peeviſhneſs be ſpent. Seventy years, according to

to (y) *Moſes*'s computation (for that Pſalm was penn'd by him) is the ſet term of a Mans life, which (though it appears a huge while when 'tis before us, yet) is nothing to thoſe that look back: *A thouſand years are but as yeſterday when 'tis paſt. Pſ.* 90. 4. And they who chance to hold out longer and to ſurvive themſelves, (z) commonly pay uſe upon uſe for the overplus, *their* very *ſtrength is labour and ſorrow*; (*) Their Bodies are the Coffins of their Souls, and their life is nothing elſe but a lingring ſolitude. But ſuppoſe we were all deſtin'd to the tedious age of (a) *Johannes de Temporibus*, the famous Armour-bearer of *Charles* the Great, *three hundred ſixty and one years*; nay farther, what if our life ſhould be ſtretch't our to the full meaſure of (b) *Methuſelah's*, *nine hundred ſixty and nine years*; this compar'd with Eternity would be (c) Nothing, not ſo much as the ſmalleſt drop to the vaſteſt Ocean. Man is a very feeble (d) *Worm*, and in this regard may fitly be reckon'd amongſt thoſe creatures (e) *Ariſtotle* writes of, and

(y) Pſ. 90. 10.

(z) Μακρὸς μὲν αἰὼν συμφορὰς πολλὰς ἔχει. Moſchion. (*) *Quid enim eſt aliud ſenem videre trementem, incurvum, canum, imbecillem, infirmum, quàm cernere morientem vivum, aut viventem mortuum.* Cic. in Conſolat.

(a) *Hujus meminit Petrus Mexias. Et Faſciculus Temporum.*

(b) Gen. 5. 27.

(c) Pſ. 39. 5. Τὸ, τὲ πολὺ διήκειν ἢ μικρὸν, ὐδὲν διαφέρειν δοκεῖ πρὸς τὸν ἔπειτα ἀφορῶσιν αἰῶνα τὰ γὰρ χίλια ἔτη τὰ μύρια χρ. Σιμωνίδην ἔτη στιγμή τις ὀξὺν αὐρίσθ. μᾶλλον δὲ μόριόν τι βραχύτατον στιγμῆς. Plutarch. in Conſol. Or. ad Apollon. (d) Job. 25. 6. Pſ. 22. 6. (e) Lib. 5. Hiſt. Animal.

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from his authority (*f*) *Cicero* and (*g*) *Pliny*, near the river *Hypanis*, which live at most but one day; for our age in respect of his duration, who is (*h*) *the Antient of days*, is in the same state of shortness with theirs.

(*f*) *Apud* Hypanim *fluvium qui ab* Europæ *parte in* Pontum *influit*, Aristoteles *ait bestiolas quasdem nasci quæ unum diem vivant; ex iis igitur horâ octavâ quæ mortua est, provectâ ætate mortua est; quæ vero occidente sole decrepita, eo magis si solstitiali die. Confer nostram longissimam ætatem cum æternitate, in eadem propemodum brevitate quâ istæ bestiolæ reperiemur.* Tuscul. 1. (*g*) Hypanis *fluvius in* Ponto, *circa solstitium defert acinorum effigie tenues membranas quibus erumpit volucre quadrupes supra dicto modo, nec ultra diem unum vivit, unde* Hemerobion *vocatur.* Nat. Hist. lib. 11. cap. 36. (*h*) Dan. 7. 22.

To this may be added, that we stand continually upon the pits brink, and the lightest touch will push us into our grave: We live in the very jaws of death, ready every moment to be devoured by it: We pass through several little deaths before we dy for altogether, and in the midst of life we are in death: We are really dead to what's past, and we are not alive to what's to come: We make it our business in the day to (*i*) repair what death pilfer'd from us the night before, and we wear away even by (*k*) increasing. Sleep is the lively portraiture of death, and the several changes we undergo are so many preparations to our Funeral. Our Infirmities are the Harbingers which make the way, and (*l*) *the sound of their Masters feet is behind them*, and a violent

(*i*) *Quotidiè pars aliqua vitæ demitur.* Sen.

(*k*) *Vita hæc crescendo decrescit.* S. Greg. Mor. lib. 25.

(*l*) 2 Kings 6. 32.

lent ſickneſs bears the mace before this *King of Terrors*. Every diſeaſe is a trial for life, and though a man ſometimes is allowed the Benefit of the Clergy, and upon his reading his Pſalm of Mercy eſcapes with a burning in the hand; though he is reprived by an unexpected favour when his Phyſitians have paſs't ſentence on him, yet is it but for a ſhort ſpace, and perchance he falls preſently after by a weaker hand. The jolly Greek *Anacreon* (if you will give credit to (*m*) *Pliny*, and (*n*) *Valerius Maximus*) was choakt with the kernel of a raiſin, and *Tarquinius Priſcus* with a fiſh bone; (*o*) The Senator *Fabius* with a hair, and the very ſight of a Phyſitian in a dream frighted (*p*) *Andragoras* out of his life. (*q*) *Homer*, *Rutilius*, *Ruſciacus*, (*r*) & *Pomperanus* were overwhelmed with Grief. And *Zeuxis*, and (*s*) *Philemon* died with laughing; the one at the picture

(*m*) Anacreon *Poeta acino uvæ paſſæ periit.* Lib. 7. cap. 7.

(*n*) *Sicut* Anacreonti *quoque, quamvis ſtatum humanæ vitæ modum ſupergreſſo, quem uvæ paſſæ ſucco tenues & exiles virium reliquias foventem, unius grani pertinacior in aridis faucibus humor abſumpſit.* Lib. 9. cap. 12.

At te ſancte ſenex acinus ſub Tartara miſit,
Cygneæ clauſit qui tibi vocis iter. Vos hederæ
tumulum, tumulum vos cingite lauri, Hoc roſa
perpetuo vernet odora loco. At vitis procul hinc,
procul hinc odioſa faceſſat, Quæ cauſam diræ
protulit una necis. Creditur ipſe minus vitem
nunc Bacchus amare, In vatem tantum quæ
fuit anſa nefas. Cælius.

(*o*) Fabius *Senator Prætor, in lactis hauſtu uno pilo ſtrangulatus.* Plin. ibid.

(*p*) *Lotus nobiſcum eſt, hilaris, cænavit, & idem Inventus mane eſt mortuus* Andragoras. *Tam ſubitæ mortis cauſam, Fauſtine, requiris? In ſomnis Medicum viderat Hermocratem.* Martial. lib. 6. Ep. 53.

(*q*) *Vide* Plutarch. *in virâ, &* Val. Max. ibid.

(*r*) Paulus Jov. Hiſt. lib. 28. & 39.

(*s*) Suidas, & Val. Max. ibid.

an old Woman which himself had drawn, the other at an Ass eating of figs. (t) *Polycryta*, *Philippides*, and *Diagoras* were carried away with a sudden Joy; and the Tyrant (u) *Dionysius* and *Sophocles* by excessive Triumph at the news of a victory. Poor (w) *Æschylus's* bald head cost him dear, for an Eagle hovering over it, mistook it for a stone, and thinking to break an oyster upon it gave him a mortal wound. *Archimedes* was kill'd by a souldier as he was making Diagrams in the Sand: and (x) *Pindar* in the Theatre by his repose, as he lay on the knees of his dear *Theoxenus*. The least Casualty can let out the Soul, and the very instruments of life do often cut asunder this slender thread; and Eating and Drinking butcher more then the Sword. Take the summ of all in the Elegant words of a most acute (y) Prelate. *The portion of Man is like that of a Rose, which at first is fair as the Morning, when it newly springs from the clefts of its hood, and full with the dew of Heaven as a Lambs Fleece; but when a ruder breath has forced open its Virgin modesty, and dismantled its retirements, it begins to decline to the Symptoms*

(t) Agellius lib. 3. cap. 15.

(u) Valer. Max. *Ibid.*

(w) Χελώνης ὀπτηθείσης αὐτῷ ὑπὸ αἰετοῦ φέρουσῃ κατὰ τῆς κεφαλῆς ἀπόλετο. Suidas. Aristoph. in Ranis. Plin. lib. 10. cap 3. & Valer. Max. ibid.

(x) Σωσθεὶς ὑπ' αὐτῷ τὸν βίον τελευτῆσαι κατ' εὐχὰς· αἰτήσαντι γὰρ τὸ κάλλιστον αὐτῷ δοθῆναι ἆθλον ἐν τῷ βίῳ, ἀθέσμου αὐτὸν ἀποθανεῖν, ὃν θεάσῃ, ἀνακεκλιμένον εἰς τὰ τοῦ ἑρωμένου αὐτοῦ Θεοξένου γόνατα. Suidas.

(y) Bp. *Taylor* in his Holy Dying. *chap.* 1. *Sect.* 2.

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of a sickly age; it bows the head, & breaks the stalk, and at night having lost some of its leaves, and all its beauty, falls into the lap of stinking weeds.

But there is something worse still behind, for (as *Jacob* said to *Pharaoh*) (z) *His dayes are evil as well as few*; and this brings me to the Quality and Temper of his Frame: He has not only *a short time to live*, but that little space *is full of trouble*. Were not our life extremely miserable, the shortness and uncertainty of it might with more patience be endur'd; but, with the Infant subjects of *Leo Isaurus*, we are taxed for being born; and, with the people in (a) *Pliny*, we pay tribute for a shadow. Every Age, and every Condition, and every Family, and I had almost said every (b) Person too, have their peculiar Evils attending them. (c) Cares and sorrows intermingle with all our possessions, and become the predominant part in the composition. There's Myrrhe put into our Wine, and in croping of Rose-buds to crown our Heads, we prick our Fingers, and we don't so properly enjoy our pleasures, as suffer them; for the Voluptuous person, the *Apostle* tells us, is (d) *dead whilst he*

(z) Gen. 47. 9.

(a) Nat. Hist. lib. 12. cap. 1.

(b) Τὸ δ' οἰκεῖον πίζει παρθ' ὁμῶς. Pind. Nem. Od. 1.

(c) Μετὰ λύπης ἡ ὀπωρινὴ ἡδονὴ λυπεῖται. Arist. Eth. lib. 4. cap. 11. Ἀναμέμικται πάντα χρὴ τὰ λυπηρὰ τοῖς ἡδέσιν, ἑκάτερον ἐν ἑκατέρῳ φυρόμενον. Max. Tyr. Dissert. 21. (d) רשעים בחייהם נקראום מתים Pirke. Avoth. cap. 3. Τὰς ἀρετὰς ὅταν θεραπεύσῃν ἄνδρες, ἃ πάθημι ἐγὼ ζῆν τοῦτο, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν. Sophocl. ἐν Ἀντιγ.

lives, 1 Tim. 5. 6. And the *Civil Law* sayes the same thing, when it affirms an Useless and a Dead man to be terms convertible. (e) Sin is a burden and a disgrace to the Soul, and so are diseases to the Body; and (f) both these are incident to man so long as he dwells in his earthly Cottage. We are born with tears in our eyes, and we divide our dayes betwixt Vanity and Trouble. How many are unfortunate in all their enterprises? and those that succeed are the most tormented; for (g) not to be disturb'd in our Secular designs, but to have an uninterrupted felicity, is the greatest unhappiness that can befall us. *O how bitter is the remembrance of Death to him that lives at rest in his possessions, that hath nothing to vex him, and that hath prosperity in all things!* Eccles. 41. 1. And it may well be so if the saying of the *Jews* prove true, That (h) *Whosoever shall pass through forty days without chastisements, hath received his world*, an abundant reward for all the good he hath done. But not to digress: (i) Our

(e) *Prima & maxima peccantium pœna est peccâsse.* Sen. Ep. 16.

(f) *Mortalis conditio non patitur esse hominem ab omni maculâ purum.* Lactan. lib. 13.

(g) Ἀπυχὴς ἢ ἀπυχίαν μὴ φέρων. Bias apud Laertium. Ἐμοὶ δ' εἰ σοὶ μεγάλαι ἐυτυχίαι ἂν ἀρέσκωσι ὑμῖν, γνώμῃ λόγῳ οἶδα ἀκάκους, ὅστις ἐς τέλος ἀ κακῶς ἐτελεύτησε περίρριζος ἐυτυχέων τὰ πάντα. *Amasis Polycrati apud* Herodot. Hist. lib. 3. Οὐκ ἂν τελευτήσειν μέλλει Πολυκράτης ἐυτυχέων τὰ πάντα. *Apud eundem in Thalia.* cap. 43. *Nihil mihi videtur infœlicius eo, cui nihil unquam evenit adversi, quia non licuit illise experiri.* Demetrius Cynicus *apud* Senec. de Provid. cap. 3.

(h) כל שעכרו עליו אחבעים ים בלא יסרון קבל עולמו

(i) Ὁ βίος ἀλυσιτελὴς, ἀ βίος, ἀλλὰ συμφορά. Eurip. in Alcest.

Ἀρ' οὐ συγγενὲς πλὴν ἡ βίος;
Τρυφερῷ βίῳ πίνεσιν, ἐνδόξῳ βίῳ

Πάρεσιν, ἀπόρῳ συγκαταγηράσκει βίῳ. Menander.

life

life is a chain of Miſeries, one no ſooner ended but another immediately begins, and the Interval betwixt Proſperity and Adverſity is exceeding ſmall and almoſt indiſcernible, and it is a difficult thing to find Pleaſure without ſome ſubject of Sadneſs accompanying it. Our Happineſs here is but like a glimmering Sun-ſhine in a Shower, for (k) *Even in the midſt of Triumph the heart is ſorrowful, and the concluſion of our mirth is heavineſs*: The lowdeſt Laughter ends in the deepeſt Sigh, and is drown'd in Tears, and a ſcene of Jollity is often the Prologue to ſome Tragick diſaſter. Infancy, Youth, and Manhood are three ſtates, in which, as in a (l) Sea, one wave tumbles upon the back of another: We are continually toſſed up and down, and are ready every moment to be daſh'd in pieces; ſometimes we ſplit and ſuffer ſhipwrack, and we are alwayes in danger to be ſwallowed up; and that which at firſt is but a little curl upon the face of the water, ſwells into Mountainous billows, which

(k) Prov. 14. 13.

(l) Τὸ μὲν γὰρ ἔνδεν κῦμα κυλίνδει, Τὸ δ' ἔνδεν· ἄμμες δ' ἐν τὸ μέσον ναὶ φορήμεθα, σοὶ μελαίνᾳ Χειμῶνι μοχθεῦντες μεγάλῳ κακάν. Παὶρ μὲν γὰρ ἄντλῳ ἰσοπέδαν ἔχει, Λαῖλαψ δ' ἢ πᾶν ἄελλον ἦδη, Καὶ λαχίδες μεγάλαι κατ' αὐτό. Χαλᾶσι δ' ἄγκυραι. Alcæus apud Heraclidem Ponticum. *In hoc profundum inquietumque projecti mare, alternis æſtibus reciprocum, & modò allevans nos ſubitis incrementis, modò majoribus damnis deferens, aſſiduéq; jactans, nunquam ſtabili conſiſtimus loco, pendemus & fluctuamur, & alter in alterum allidimur, & aliquando naufragium facimus, ſemper timemus.* Senec. *Conſol. ad* Polyb. cap. 28. *Penè omnis vita Naufragium eſt.* Salvian. lib. 3.

which losing themselves in one another seem to justle and contend which shall give the greatest shock against our Ship. And as for (*m*) Old age, that for the most part is the very sink and receptacle of all Maladies: 'Tis but a painful gasping for breath, and life only *in Effigie*, and an *Index* to the three other volumes, wherein are briefly compriz'd all the maladies and afflictions of the whole life before. No marvel then that *Pliny* accounted Shortness of life the most acceptable Boon that God could conferr upon Mankind; and that *Solinus* judg'd it best, either not to be born, or soon to die, when *Job*, the mirror of Uprightness and Patience, bitterly curs'd the day of his birth, and the night wherein he was conceiv'd; Hear how Elegant and witty he is in his Execrations, *chap.* 3. 4, 5, 6, *v.* &c. *Let that Day be darkness; Let not God regard it from above, neither let the Light shine upon it; Let darkness and the Shadow of death stain it; let a cloud dwell upon it; let the blackness of the Day terrifie it. As for that Night let darkness seize upon it; let it not be joyned unto the days of the year,*

(*m*) Χειμῶν τὸ βίος Pythagoras *apud* Laert. *lib.* 8. *Senectus ipsa morbus est.* Terent. *Phorm. Act.* 4. *Scen.* 1.— *Subeunt morbi, tristisq; senectus.* Virgil. *Georg. lib.* 3. *Morbos & senectutem unà ponit, non immeritò: senectus enim insanabilis morbus est.* Sen. Ep. 108.

year, let it not come into the number of the Months. Let that Night be Solitary, let no joyful voice come therein. Let them curſe it that curſe the Day. Let the Stars of the twilight of it be dark, let it look for light but have none, neither let it ſee the dawning of the Day: Becauſe it ſhut not up the doors of my Mothers Womb, nor hid ſorrow from mine eyes. Why died I not from the Womb? Why did I not give up the Ghoſt when I came out of the Belly? Why did the Knees prevent me? Or why did the Breaſts that I ſhould Suck? For now ſhould I have lien ſtill and been quiet, I ſhould have ſlept, then ſhould I have been at reſt. And who ever drunk ſo deep of this cup as the Bleſſed *Jeſus* the Son of God, after he became the Son of a Woman? (*n*) *He was a Man of Sorrows, and acquainted with Grief*; and his whole life from the Manger to the Croſs, was little elſe but a continued Paſſion, and at laſt the load lay ſo heavy that it almoſt ſunk him down to the nethermoſt Hell, and forc'd him to cry out in the extreme anguiſh of his Spirit (*o*) *My God, my God, why haſt thou forſaken me?* So univerſally true is that of *Eliphaz*, *chap.* 5. 7. *Man is born unto trouble as the ſparks flie upward*; and the complaint of the Wiſe man, *Eccles.* 2. 23. *All his days are ſorrows, and his travel grief.*

(*n*) Iſ. 53. 3.

(*o*) Pſ. 22. 1. S. Mat. 27. 46.

And

And now, 'tis likely, you will demand from whence these various mischiefs spring; I could wish the answer were more difficult. But, alas! there's nothing so obvious; Sin is the unhappy source of All. 'Twas Sin that sullied *Lucifer* and his Train, and transformed them from Angels of Light into ugly Fiends and Devils, and that threw them headlong out of Heaven, and so gave the occasion of his tempting *Eve*; 'Twas Sin that banished our first Parents out of Paradise and spread a curse over the face of the whole Earth; And it is (p) *for this cause that we are weak, and sickly, and that we sleep*; for Sin and Death came into the World at the same door. *By one man*, sayes the *Apostle*, *sin entered into the World, and death by sin; and so death passed upon all men, for that all have sinned. Rom.* 5. 12. Had not *Adam* transgressed, 'tis generally supposed, we should never have known what Trouble, or Sickness, or (q) Death had meant, but Innocence would have preserved us healthful and happy to Eternal Ages; only we must

(p) 1 Cor. 11. 30. *Non est ante punitor Deus quàm peccator homo, S. Aug. in Gen.* 1.

(q) Ὅστις λέγει τὸν Ἀδὰμ πρωτόπλαστον ἄνθρωπον, θνητὸν γενόμενον ἔτως, ὡς ἔτε ἁμαρτήσει, εἴτε μὴ ἁμαρτήσει, τεθνηκόμενον ἐν τῷ σώματι τετ' ἔστιν ἐξελθεῖν ἐκ τῦ σώματος & μὴ τῇ ἀξίᾳ τῆς ἁμαρτίας, ἀλλὰ τῇ ἀνάγκῃ τῆς φύσεως, ἀνάθεμα ἔστω. *Concil. Carthag. Artic.* 109. *contra hæresin Pelagii & Cælestii. Qui autem primordia hominis novimus, audenter determinamus, mortem non ex naturâ secutum hominem sed ex culpâ, ne ipsâ quidem naturali.*— *Denique si non deliquisset nequaquam obiisset.* Tertull. *de Animâ. cap.* 52.

have

have undergone an eaſy and a beneficial change, and have been tranſplanted from an Earthly to a Celeſtial Paradiſe. *For God made not death, neither hath he pleaſure in the deſtruction of the living; But ungodly men with their works and words called it to them. Wiſd.* 1. 13, 16. Sin has poiſoned our Conſtitution, and render'd us little better than walking (*r*) Statues, or (*s*) living Tombs. 'Twas Sin that brought a deluge upon the Old World; and that pull'd down a Hell from Heaven, a ſhower of fire and brimſtone, upon *Sodom* and her ſiſter-cities: 'Twas Sin that inverted the courſe of Nature; for (as (*t*) *Epiphanius* has well obſerv'd) for 3332 years, till *Terah* inſtructed the people to make Images of clay, and worſhip them, the Son did not die before the Father. And ther's a threatning denounced againſt *bloody and deceitful men*, that they *ſhall not live out half their days*, *Pſ.* 55. 23. In a word, where (*u*) Iniquity is the ſeed, Miſery must

(*r*) Ὁρῶ γὰρ ἡμᾶς ὄναρ ὄντας ἄλλο πλὴν Εἴδωλ', ὅσοι σὺ ζῶμεν, ἢ κούφην σκιάν. Sophocl. in Aiace.

(*s*) Τὶς οἶδεν εἰ τὸ ζῆν μὲν ὃν κατθανεῖν τὸ κατθανεῖν δ' ζῆν. Τὸ σῶμα ἔστιν ἡμῶν σῆμα, καὶ γὰρ ἡμεῖς πρὸ ὀντ' ἐτεθνάμεν. Eurip.

(*t*) Οὐδεὶς πώποτε πρὸ τριστέρων ἀνθρώπων τοὺς παῖδας υἱοὺς ἐτελεύτα, ἀλλὰ πατέρες τοὺς παιδῶν τελευτῶντες τοὺς υἱοὺς διαδόχους κατέλιμπανον, &c. Tom. 1. *lib.* 1. *Sect.* 6. *p.* 8. *Ed. Petav.*

(*u*) Ἄτης ἄρωμα θάνατον ἀμοιβίζεται. Æſchylus. Ἐπτ' ἐπὶ Θηβ. Τίσεις γὰρ ἐξανθοῦσ' ἀνάρπωτον στάχυν Ἄτης ὄζειν παγκλαυτὸν ἐξαμᾶ Διός. Id. Πέρσαις.

must needs be the Harvest; and where Sin is the work, (w) Death will assuredly be the wages.

(w) Rom. 6. 21. 23. St. James 1. 15.

And what should all this teach us? But the Art of divine Arithmetick, (x) *so to number these few and troublesom days, as to apply our hearts to true Wisdom*; to improve this little to the noblest advantages we are able. Let's not fondly dote upon the glittering follies, and the gilded thorns of this present World; whether riches, or pleasures, or Honours, or Beauty, or Friends (these are the treacherous baits (as *Charles* the *Fifth* said once to the *Duke* of *Venice*) which insnare men, and make them so unwilling to quit this life) but provide for a continuing City, and (y) *set Your affections on things above.* (z) O how vain a thing is it for men to extend their designs and hopes far; like *Spaniards* to consult for an hundred years hence; nay, (a) *to boast of to morrow when they know not what a day may bring forth. Go to now, ye that say, To day or to morrow we will go*

(x) Psalm 90. 12.

(y) Col. 3. 1, 2.

(z) Νόσ ἐπ' ἀνθρώποισιν ἀκ ἐφημέροις
Ἐς' ἀλλ' ἐφημέροι βροτοὶ δὴ ζώομεν.
Ἐλπὶς ἢ πάντας κήλεσιν θοὴν πτέρυξ.
Ἄπρηκτον ὀρμαίνοντας οἰ μὲν ἡμέρην
Μήνεσιν ἐλθεῖν, οἰ δ' ἐτέων περιτροπάς.
Νέωτα δ' ὔδεὶς ὅστις ὔ δοκεῖ βροτῶν
Πλεῖστ τε κἀγαθοῖσιν ἵξεσθαι φίλον.
Φθάνει ἢ τ' μὲν γῆρας ἄζηλον λαβὸν,
Πελὶν τέρμ' ἵκηται· τὸς ἢ ἰδύφωνοι νόσοι
Φθείρυσι θνητῶν· τὸς δ' ἀρεῖ δεδμημένους
Πέμπει μελαίνης εἰδης κατὸ χθονός.
Οἱ δ' ἐν θαλάσσῃ λαίλαπι κλονδίμενοι
Καὶ κύμασιν πολλοῖσι πορφυρῆς ἁλός.
Simonides apud Stobæum Tract. de Brevit. vitæ.

(a) Prov. 27. 1.

go into such a city, and continue there a year, and buy and sell, and get gain; Whereas ye know not what shall be on the morrow; For what is your life? It is even a vapour that appeareth for a little time, and than vanisheth away. S. *James* 4. 13, 14. Which seems to relate to that saying of *Ben Sira*, Nephew (as 'tis believ'd) to the Prophet *Jeremy*: (b) *The Bride went up into her Chamber, and did not know what was to befall her.* Remember, I beseech you, the (c) *Fool* in the Parable, whose *Soul was required that very Night* after he had resolv'd *to lay up wealth for many years*, to feast himself, and entertein others. But if you will needs turn Projectors, approve your selves wise ones, by *laying up a good* (d) *foundation* (a treasure, or pledge, or bill of contract) *for the time to come*, (e) *against the day of necessity*; and by *making friends of your* (f) *inconstant transitory Mammon, that when ye fail, they may receive you into everlasting habitations.*

(b) בלחא עלוחא לנענא ולא ירעה מה מטי לה

(c) S. Luke 12. 18, 19, 20.

(d) 1 Tim. 6. 18. Θεμέλιον idem quod Rabbin עקר & Heb. מסור, quod Is. 30. 1. συνθήκην redditur. Vide Sam. Perit. *Var. Lect. cap.* 10. 11. *& Clariss. Hammondum in locum.* (e) Tobit 4. 9. (f) S. Luke 16. 9. ממון דשקר. Targ. Is. 33. 15. Ezech. 22. 27. *i. e.* הון לעולם Μάμωνας, ὁ ἄδικος & ψευδῆ χρήματα πλοῦτος. Phavorin.

And you that have Youth and vigorous blood sparkling in your veins, do not, so much as in sport, bid defiance to grim Death;

much less in earnest (g) put the day of your dissolution far from you: Be not of the number of those ungodly wretches mention'd in the Second chapter of the Book of Wisdom, who reason thus Atheistically within themselves. *Our life is short and tedious, and in the death of a man there is no remedy; neither was there any man known to have returned from the grave. For we are born at all adventure, and we shall be hereafter as though we had never been, for the breath in our Nostrils is as Smoke, and a little spark in the moving of our heart. Which being extinguished, our Body shall be turned into Ashes, and our Spirit shall vanish in the soft Air. And our Name shall be forgotten in time, and no man shall have our Works in remembrance: and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the Beams of the Sun, and overcome with the heat thereof. For our time is a very shadow that passeth away; and after our End there is no returning; for it is fast sealed, so that no man cometh again. Come on therefore, let us enjoy the good things that are present; Let us fill our selves with costly wine, and ointments; and let no flower of the Spring pass by us. Let us crown our selves with Rose-buds*

(g) Ii. 28.15.

v. 1.

2.

3.

4.

5.

6.

7.

8.

before

before they be withered. Let none of us go without his part of our voluptuousness; let us leave tokens of our joyfulness in every place; for this is our portion, and our lot. &c. 'Tis no found Logick to conclude with some Antient (*b*) Heathens, and too many modern Nominal Christians but real Infidels, that because we may possibly Die to morrow, therefore it is our best course to do nothing but Debauch to day; but rather, because this life is Short and withal Uncertain, and that the present can only be reckon'd ours, therefore let's seise upon the Present, and not trifle away one single moment, but begin to live betimes in the accounts of God and Reason, and practise Virtue with all our might; because our (*i*) Season is so contracted, therefore let's discreetly comply with it, and work out our Salvation whiles 'tis Day with us; lest the Night overtake us unawares, when

(*b*) Ἐπὶ μυρίναις πτερύναις Ἐπὶ λωτίναις τε ποίαις Στρέψας ἥλω φορέτω. Ὁ δ' Ἔρως χαιτῶν ἁβὰς Ὑπὲρ αὐχένος παύρω, Μέθυ μοι διακονείτω. Τροχὸς ἅρματος δ' οἷα Βίοτος βέβακεν κυλισθείς. Ὀλίγαν δ' κεισόμεθα Κόνις ὀστέων λυθέντων. Anacreon.

Θανεῖν δὲ καὶ πάσχοιται, Ἐμοὶ γένοιτο πίνειν; Πίνειν δ' οἶνον ἡδύν, Ἐμοῖς φίλοις συνεῖναι, Ἐν δ' ἁπαλαῖσι κοίταις Τελεῖν τὰν Ἀφροδίταν. *Idem.* Ἐπεὶ δὲ βροτὸς ἐτύχθην Βιότᾳ βίσον ὀδεύειν, Χρόνον ἴγνυαν ὃν παρῆλθον, Ὃν δ' ἔχω δρεμεῖν οὐκ οἶδα. Μέθετέ με φορτίδες Μοῖραι μοι καὶ ὑμῖν ἔσω. Ῥεῖν ἐμὲ φάσαν τὸ τέλος, Παίζω, γελάσω, χορεύσω Μετὰ τᾶς καλᾶς Λυαίας. *Idem.* — Βάλ' οἶνον ὦ παῖ, Τὴν ψυχὴν μᾶς χάρασον· Βραχὺ μὴ ζῶντα καλύπτεις, Ὁ θανὼν οὐκ ἐπιθυμεῖ. *Idem.* Εὐφραίνε σαυτὸν, πῖνε τὸν καθ' ἡμέραν βίον λογίζου σὸν, τὰ δ' ἄλλα τῆς τύχης. Euripid. *in* Alcest.

—*Vina liques; & spatio brevi*
Spem longam reseces; dum loquimur, fugerit invida
Ætas, carpe diem, quàm minimum credula postero.
Horat. lib. 1. Od. 11.

Sternere,
Frange toros: Pete vina: Rosas cape: Tingere nardo:
Ipse jubet mortis te meminisse Deus.
Martial. lib. 2. Ep. 59.

(*i*) Ὀλίγα καιρὸς ἐς πολὺν ἀνθρώπων βεβὼς μέζονα χρόν. Pyndar. Pyth. Od. 4.

when we shall be able to do nothing, but with fruitless tears and ineffective sighs lament and complain of our own Sottishness; *for there's no knowledge nor Wisdom in the grave. Eccles.* 9. 10. (*k*) Did men but in good earnest consider this, certainly they would not be such ill husbands as so laboriously to mispend it; but they would neglect this World, as not worthy of so choice a Treasure, and walk with the most accurate circumspection. For he must be a Sinner of a strange Romantick valour who gives himself leave to meditate seriously upon this subject, and that cannot with all his Skill and Sophistry produce one probable Argument (much less a convincing Demonstration) that there will not be an Eternity of punishment hereafter (which being a Negative is exceeding difficult, if not impossible to be prov'd) and yet dares intirely devote himself to the pursuit and enjoyment of things below. 'Tis an excellent saying of Rabbi *Eliezer*, *That* (*l*) *Every man is bound to repent at least one day before he dies.* His meaning is, that seeing we cannot by any Art or Industry learn the Day, we

(*k*) Θάνατος καὶ φθορὰ καὶ πάντα τὰ ἄλλα δεινὰ μὴ ὀφθαλμοὺς ἔστω σοὶ καθ' ἡμέραν, καὶ οὐδὲν ἂν πώποτε ἐνθυμηθείης, ὅτε ἄγαν ἐνθυμηθήσοις. Epict. *apud* Meliss. lib. 10. Orat. 19. *Is demum profectò vitam æquâ lance pensitabit, qui semper fragilitatis humanæ memor fuerit.* Plin. lib. 7. cap. 7.

(*l*) שוב יום אחד לפנו מותחר Tract. Talmud. *de Sabbatho.* cap. 24.

we are in prudence to account this Instant our last, and (*m*) so make our whole life one continued act of solid Penitence; for he does not deserve the name of a sober Person, who does not choose to live in that state, in which he is desirous to die. For Gods sake then, and our own, lets not deferr this needful Task upon a (*n*) presumption of Long life; for how many are suddenly snatcht away even in the tenderness of their Age? Which the *Jews* express by a fit Proverb (*o*) *Many old Camels carry the skins of young ones to the Market.* And let's not be so discourteous and unjust to our selves, as by Luxury and Intemperance to abbreviate and stain our Life, but study to lengthen and ennoble it as much as we can, by imploying it to Wise and Holy purposes.

(*m*) *In hoc unum eunt dies, in hoc noctes; hoc opus meum est, hæc cogitatio, imponere veteribus malis finem. Id ago ut mihi instar totius vitæ sit dies: ante senectutem curavi ut benè vivere-rem, in senectute ut benè moriar.* Sen. Ep. 62.

(*n*) Τὸ σύμφορον μέλει μοι, τὸ δ' αὔριον τίς οἶδε. Anacreon. Ἐι τις δύο, ἢ κὴ πλέους τις ἡμέρας λογίζεται μάταιος ἔστιν. Sophocl. *in* Trachin. *Vitæ summa brevis spem nos vetat inchoare longam te premet nox, fabulæq; Manes, (gam Et domus exilis Plutonia*— Horat. lib. 1. Od. 4. *Quid sit futurum cras fuge quærere, & Quem fors dierum cunq; dabit lucro, Appone* Idem. Lib. 1. Od. 9. *Nemo tam divos habuit faventes Crastinum ut possit sibi polliceri,* Idem. *Quid brevi fortes jaculamur ævo multa?*— Idem. *Navigationes longas, & pererratis littoribus alienis seros in patriam reditus proponimus, militiam & castrensium laborum tarda manu pretia, procurationes, officiorum; per officia processus, cùm interim ad latus mors est,* &c. Sen. *Nihil sibi quisquam de futuro debet promittere. Id quoque quod tenetur per manus exit, & ipsam quam premimus horam casus incidit. Volvitur tempus ratâ quidem lege, sed per obscurum.* Idem.

(*o*) נפישי נמלי סכו רמטיענו משכי דהוונגו *Apud* Buxtorf.

poſes. We read in (p) *Herodotus* of one *Mycerinus* an *Ægyptian* King, that being aſſured by the Oracle that he ſhould live but twelve years more, he contriv'd this cunning courſe (as he fondly fancied) to defeat the ſentence; He turn'd the Nights into Days, and ſpent his whole time in Mirth and Feaſting, and Youthful Recreations, ſuppoſing that by this Artifice he ſhould double the number. Let us practiſe the ſame Stratagem, but in wiſer Inſtances, and (with young *Nebridius* extoll'd by S. (q) *Hierom.*) ſtrive to live a long time in a little while. There are Children of Three-core years and Ten, and there are Old men of but one and Twenty; for *Honourable Age is not that which ſtandeth in length of time, nor that is meaſured by number of years. But Wiſdom is the gray hair unto men, and* (r) *an unſpotted life is old age. And he that is ſanctified in a ſhort time fulfills a long one. Wiſd.* 4. 8, 9, 13. And here 'twill be ſeaſonable to ſpeak a great

(p) Ταῦτα ἀκέσαντα ὁ Μυκερῖνον, ὡς κατακειμένῳ ἤδη ἐπὶ τούτῳ, λύχνα ποιησάμενον πολλὰ ὅκως γίνοιτο νύξ, ἀνάψαντα αὐτὰ, πίνειν τε καὶ εὐπαθέειν, ἔστε ἡμέρης, ἔστε νυκτὸς ἀνίησι, ἵς τε τὰ ἕλεα, καὶ τὰ ἄλσεα πλανώμενον, καὶ ἵνα πλεῖστα ἐπιστήσεια ὁπόσα δεόμενα. Ταῦτα δὲ ἐμηχανᾶτο, θέλων τὸ μαντήϊον ψεύδεσθαι ἀποδέξαι, ἵνα οἱ δυώδεκα ἔτεα ἀντὶ ἓξ ἐτέων γένεται, αἰνήκητες ἡμέρας ποιεύμενα. *In* Euterp. lib. 2, p. 140.

(q) *Brevi ætate tempora multa complevit.* Ep. 9. *ad* Salvinam.

(r) Παῖδες πολυχρόνιοι Philo. Σιμιλις μὲν ἐνταῦθα κεῖται, βιοὺς χρόνον τινά. Ζήσας δὲ ἔτη ἑπτά Xiphilin. *in* Adrian. *Ædepol, proinde ut benè vivitur, diu vivitur.* Plaut. Trinum.

great and important Truth, (though such a one as is not commonly acknowledg'd) (s) that our Life is long enough for the accomplishment of all those excellent Ends for which 'tis given, to observe the duties of Religion in reference to *the making our Election sure.* The first Aphorism of *Hippocrates* (t) [*That our Life is short, and our Business long*] is generally the first Lesson that men learn; and yet how do most when ever they recite it call themselves Fools and Madmen! for they contrive ridiculous Arts and Methods of consuming it, and lavish away whole Months and Years, the greatest part of this Little, upon Lust and Vanity. *We spend our dayes as a tale that is told. Psalm* 90. 9. And God knows the life of most men is a mere Romance, a very pitiful dry Story: They eat, and drink, and laugh, and sleep, and that's the Summ of All. They live, as if, with the *Leviathan*, they were born only to take their pastime in the deep, and to sport and dally with the waves. (u) *But such, though they live long, yet shall they be nothing regarded, and their last age shall be without honour.* Or

(s) *Non exiguum temporis habemus, sed multum perdimus; non inopes ejus sed prodigi sumus: astricti sunt homines in continendo patrimonio; simul ad temporis jacturam ventum est, profusissimi in eo, cujus unius avaritia honesta est.* Sen. *de Brevit. vitæ.* cap. 1. & 3.

(t) Ὁ βίος βραχὺς, ἡ δὲ τέχνη μακρὴ.

(u) Wisd. 3. 17, 18. 4. 18, 19, 20.

if they die quickly they have no hope neither comfort in the day of Tryal. God shall laugh them to scorn, and they shall hereafter be a vile carcass, and a reproach among the dead for evermore. For he shall rend them, and cast them down headlong that they shall be speechless; and he shall shake them from the foundation: and they shall be utterly laid waste, and be in sorrow, and their memorial shall perish: And when they cast up the account of their sins, they shall come with fear, and their own iniquities shall convince them to their face. And they will find it a dismal alteration to be translated from an easy Couch to a bed of Flames, and from the soft embraces of a lascivious Mistris to the winding lashes of Furies, and from musical Airs to gnashing of teeth, and the hollow grones of Devils and damned Souls: And to cry out in that dreadful Day (w) *we did not think it would ever have come to this*, will be but an argument of their gross Stupidity. We have a Proverbial speech amongst us, That he who has a great debt to pay at Easter thinks the Lent to be very short; whereas he who has a considerable Summ to receive reckons it exceeding long; Proportionably, He that has a large Bill of sins to account for, and fears to be arrested at his Lords suit,

(w) Τὸ μὴ λέγειν, ὡς ἂν ὠόμην, μέγιστον εἶναι δοκεῖ σημεῖον ἀπειρίας. Polyb. lib. 20.

ſuit, whoſe goods he has imbezel'd and miſ-imploy'd, as ſoon as his ſoul leaves his body, and to be caſt without *Bail* into that infernal loathſom Dungeon, there to remain in chains of Darkneſs, and a ſtate of Horror, until he has paid the utmoſt farthing, which he knows 'tis impoſſible for him to compaſs, may well tremble, and imagine that Time hath wings, and that the Years wheel about with a ſwift and envious carreer; *But* then, He who hath a Recompenſe to receive, and that no leſs than an illuſtrous weighty Crown, complains of the tediouſneſs of his journey; His time hangs heavy upon his hands, and he (x) *breaths and pants after the water ſprings; his Soul is a thirſt for the living God,* and with the Holy Apoſtle *S.* (y) *Paul,* he paſſionately deſires to be diſſolv'd, that he may be lodg'd in the arms of his Deareſt *Saviour.*

(x) Pſalm 42. 1, 2.

(y) Philip. 1. 23.

To Conclude, Let what hath been ſpoken prevail upon us to make this tranſient vexatious life a preparation to an endleſs ſtate of Bliſs, by (z) *paſſing this time of our ſojourning here in fear* and humble obedience; and let it reconcile us to a good opinion of Death and the Grave; and moderate our grief for the loſs of Friends, particularly

(z) 1 S. Peter 1. 17.

of our departed Brother, whose Funeral we now solemnize: upon whom 'twere easy to expatiate another hour, and yet not flatter. But you know, it is not my custome to make long Panegyricks, and to strew armfuls of flowers upon a Hearse; and besides, the time admonishes me to contrive what I have to say within as narrow a compass as I can. I shall therefore endeavour to draw his Picture truly, with all his lineaments and features, though but in little, and in faint water colours.

To present you with a Draught of his Family, and to blazon the actions of his Fore-fathers, would be hugely Impertinent, and no small sin against the Text: otherwise I might inform you that He was descended from an Ancestor, who in the Reign of *Charles* the *Fifth* Emperor of *Germany*, was one of the first that cast off the Tyrannical *Papal* Yoke. But this I would have you believe to be the slendereſt part of his Character; for he was a good Neighbour, and a faithful Friend, and a loving Master, and an honest Man, and a steddy Christian. And in the judgment of St. (a) *Chrysostom*,

(a) Ἐὰν βυλώμεθά περαν γενεαλογίας ἐξηγεῖθαι, μὴ πατέρας καὶ πάππους. καὶ ἐπὶ πάππους εἰς μέσον φέρωμεν, ἀλλὰ τὴν γενεαλογουμένου ἀρετὴν ἐκκαλύπτωμεν· ἕτος γὰρ ἄνεισος γενεαλογίας βάρος. In Gen. 6. Hom. 23.

this

this is the beſt way of recounting a Pedigree. I ſhall for order ſake diſpoſe all under three Heads.

Firſt, in relation to his Equals, and thoſe with whom he had commerce (and they were not few) he approv'd himſelf a Punctual and Juſt man. And ſuch I muſt pronounce with a late worthy (*b*) Divine, in deſpite of all *Antinomian* dreamers, to be *Chriſtians by the ſurer ſide.* He did not build his Houſe upon the ruins of others, nor fill it when he had done with plunder'd goods; He did not drink the tears of Orphans, nor feaſt upon the grones of Widows; he did not craftily throw himſelf down, that, like (*c*) *Antæus*, he might gain ſtrength by his Fall, and rebound the higher; that is (if you will have it in plainer words) he did not break Artificially to cheat his Creditors, and fill his own purſe; But he ſtudied to thrive by ingenuous and honeſt Arts, and I doubt not, left an Eſtate with the (*d*) Bleſſing of Heaven intail'd upon it.

(*b*) *Mr.* Hales *in his diſcourſe on* Ro. 14. 1. p. 39.

(*c*) Euſeb. lib. *de Tempor.*

(*d*) Χρήματα δ' ὄκ ἀρπακτὰ δόσθαι πολλὸν ἀμείνω. Heſiod.

Secondly, In relation to his Superiors, both Civil and Eccleſiaſtical, he was heartily Loyal and Obedient. He did not part God and Cæſar, nor break the Second Table out of a ſeeming Reverence to the Firſt. He

deſerv'd

deserv'd to have that Inscription engraven upon his Tomb, which (e) *Vitellius* had upon his Statue, *Pietatis immobilis erga principem*, his Affection towards his Prince, (and I shall adde towards the Church too) was firm and inviolable. He could interpret the sense of those two Precepts better than the whole *Phanatick Brotherhood*, with all their pretended Inspirations. The one, *Rom* 13. 1, 2. *Let every Soul be subject unto the Higher powers, For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the Ordinance of God; and they that resist shall receive to themselves Damnation.* He understood the Terrible notion of the word (f) KPI'MA (which our Translators have justly render'd *DAMNATION*) without the help of a *Glossarie*, though some famous (g) Incendiaries would not discern it. The other *Heb.* 13. 17. *Obey them that have the rule over you, and submit your selves; for they watch for your Souls, as they that must give account; that they may do it with joy and not with grief, for that is unprofitable for you.* And here give me leave to whisper a sad Truth softly into your ears; Had these two Commands of Holy Scripture been rightly ponder'd four and twenty years ago,

(e) Sueton. *in Vitâ.*

(f) Κείμα, κατάκρισις Θεῦ. Hesyc.

(g) Steph. Marshall, *Presbyterianorum oraculum: Vafer, & in rem propriam attentior*, &c. Dr. Bateus. *elenc. Mot. part.* 1. p. 76. John. Goodwin. Will. Bridge. Jeremy Burroughs. &c. See Dr. Hammonds *Treatise of Resisting*, &c. p. 31. *and his discourse of the word* Κείμα.

ago, many an estate had been preserv'd from Rapine, and many a life from Murder, and (which is of much weightier moment) many a Soul from the flames of Hell.

Thirdly, In relation to his God, he was meek and lowly, submiss and thankful. He most cheerfully resign'd up himself, even in the midst of his sharpest Agonies, to the disposal of the Almighty; and that, not only to the overruling power of his Providence (which no man is able to withstand) but likewise to the Wisdom and Graciousness of his Choice; He did not snarl at the stone, but lookt up with devout and grateful acknowledgments to the hand that cast it. He was solicitous to have the Prayers and Absolution of the Church (which they who contemn may well be presum'd not to understand) and he twice receiv'd the Holy Eucharist, (the Bread of Heaven, & the Blood of the Son of God, (that most necessary & comfortable Viand in our last Journey) which I wonder with what confidence our Covenanting Reformers (contrary to all Religion, and Reason, and the prudent Injunctions and practise of the (*b*) Antient Church, and

(*b*) Περὶ τῶν ἐξοδυνόντων ὁ παλαιὸς καὶ ἀναγκαιότατος ἐφοδίου μὴ ἀποστερεῖσθαι. καὶ νῦν, ὥστε εἴ τις ἐξοδεύοι τῆς τελευτῆς καὶ ἀνάγκης καὶ νουνεχὴς νόμος φυλαχθήσεται. *Concil.* Nic. *Can.* 13. Ancyran. *Can.* 6. Aurel. 2. *Can.* 12.

(which

(which it may be they value more) the judgment of Mr. (i) *Calvin* himself) durst withhold from Dying Christians. Thus he liv'd, and he dyed in peace, and now he rests from all his labours, and from all his pains.

(i) *Cur Cenam Ægrotis non arbitror negandam esse multæ & graves causæ me impellunt.* Ep. 361.

(k) 1 Thessal. 5. 23.

(k) *And I beseech God to sanctifie you all, and to preserve your whole Spirit, and Soul, and Body blameless unto the coming of our Lord Jesus Christ: To whom, with the Father and the Holy Ghost, be ascribed, as is most due, all Honour and Glory, thanksgiving and Adoration, from this Time henceforth and forevermore.* Amen.

THE END.

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